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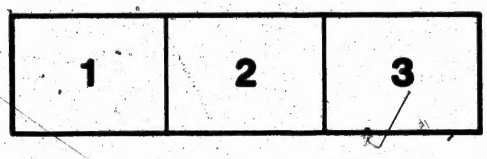

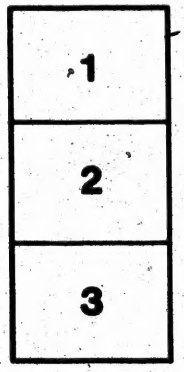

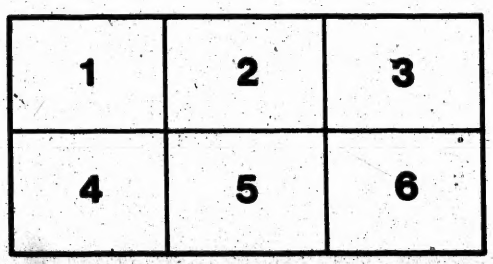

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To the Members of the Church of England who signed the Address to the Bishop of Montreal of the 17th March, 1849, and others concerned in the subject of that Address.

My dear Brethren,

It has pleased God that, by a recent transaction connected with the Ecclesiastical affairs of this Parish, I should be placed, as must be incident to an office like mine, in an exceedingly difficult and trying position, having been called upon to decide a question, in the agitation of which some ferment of public feeling is excited, as well as some jar produced in certain more private relations of social life. And the overtures which have been made to me are represented as carrying prospective advantages of a high order, while it is conceived on the other hand that they cannot be declined without serious detriment to the interests of the Church.

If this were all which presents itself in the disposal of the question, it is needless to say that it would be a question very soon and simply settled.

The Wesleyan place of worship in the Upper Town, being about to become vacant by the transfer of the Congregation attending it, to a building now in course of erection, has passed to the hands, by purchase, of three gentlemen who propose to convert it into a Chapel of the Parish and to endow the incumbency with £150 per annum, secured upon the pew-rents, which salary it is projected to augment by the formation, from different sources, of an endowment fund.

There are many friends and well-wishers of the Church who, upon the very first aspect of such a proposal, conclude it to be one respecting the acceptance of which it is impossible, for a moment, to hesitate; and there are many others who, penetrating a little below the surface and discerning that all is not so perfectly smooth and so unexceptionably beneficial as would be judged by this exterior promise, conceive, nevertheless, that in weighing the advantages and objections attaching to the proposal, the former very clearly preponderate.

It is just this question of preponderancy upon this side or upon that, which it has rested with me to decide. However easy of decision it may appear to other minds, I can only say with reference to my own, that in the whole history of my public duties, at all times sufficiently arduous as well as solemn, I have never had imposed upon me a more perplexing or harassing responsibility than this.

My Brethren, such questions are to be approached by persons in authority as BEFORE GOD; and, without reference to fear or favor among men, without calculation of consequences from which various worldly considerations might induce them instinctively to shrink,—they must, in the best exercise of a poor fallible human judgment, but seeking, in all humility and earnestness such direction as will be vouchsafed to them from above, consult the solid and permanent good of the Church.

Standing, then, in a double relation to you as your Bishop administering this Diocese, and by an undesirable conjunction of different offices in the same person, from which I have in vain endeavoured to be relieved, as your Rector in the Parish, I feel it right both for my own sake and for yours, (although all the *responsibility* in the matter, is only my own) to put you in possession of those views upon the several points of the case, which have brought me to the conclusion that, however ungracious, to set it in no other light, may be the appearance of such a rejection, I OUGHT NOT TO CLOSE WITH THIS OFFER.

I. And, first, with respect to the purely *general* question of the character and description of this undertaking. The system of *proprietary Chapels* is, I think I may venture to say, beyond all question, a system by no means free from objection. It prevailed for a long time extensively in the great English Cities, and was encouraged, on account of obstacles existing to the multiplication of Churches and Chapels of a more regular character, to meet the advancing wants of the population, (in which, however, it left out the poor.) Nothing, in fact, is more notorious than that in England, it has been a mere system of speculation on the part of the proprietors—as much so as in the case of a rail-road, a range of shops, or a livery-stable. And although, in the present instance, no shade of a suspicion of motives like these, can possibly attach to the *individual projectors* of the undertaking, the feature of the *system* itself remains the same. But for many years past it has been rapidly giving way at home to the far more wholesome system of District Churches and Chapels of Ease, for which new facilities have been given by the Legislature. There is some fallacy (although it may sound invidious to say so) in an argument which has been used in favor of the present project, which represents the proposed Chapel as a gift to the Church. Many gifts to the Church have been made of late years in England in the shape of Churches or Chapels entirely free, or with large and ample reservations for the poor, in localities where there was a destitution of the means of worship. But it is only in an equivocal sense that a Chapel can be so called which is placed where the Church has already a sufficiency of accommodation, and of which the revenues, the patronage and the influence are retained in the hands of the proprietors or their representatives.

There are (as is sufficiently known) actual occurrences within this Diocese which do not afford any very eminent argument in favor of the felicitous working of proprietary Chapels put under the management of Trustees—a system than which nothing more unsatisfactory in itself or more incapable of ensuring the very ends for which it is specially constituted, could, in my judgment, be devised. And in support of such an opinion, I might appeal to abundant examples both in England and in the United States of America.

II. With respect to the *actual* and for a long time to come, the *prospective wants* of the *Parish*, the opening of an additional Chapel within the walls of the Upper Town would practically have the character of interference much more than of relief. The returns which I have procured in detail of vacant pews and detached sittings in the Cathedral, Trinity Chapel and St. Peter's Chapel, (which last is not so remote but that residents in the Upper and Lower Town are found to attend it,) shew that there is a large excess of accommodation for Church of England worshippers, above what is occupied, to be procured at very moderate rates. And the evening services in St. Matthew's Chapel and All Saints, it is well known, have been always free of all charge, to those who attend them. Meantime the Protestant population of Quebec has received so many serious checks that it has been but very slowly augmenting. The two visitations of Cholera, the two conflagrations, and the removal of the Seat of Government as well as of Military Head-Quarters, with other conspiring causes, have so counterworked the natural increase of population and the accessions from that portion of the Emigration which remains in Quebec, that, so far as evidence is yielded by the record of Baptisms, the Church of England population (although it is fully believed and sustained by the evidence of the *census* that the Church has not lost her proper ground,) has not increased within the last twenty years. In the ten years immediately preceding, the baptisms increased from 69 to 217. Within the walls, it is plain that the population cannot push itself out, and if any want is felt now for new Chapels within the Parish, it is quite in another direction.

Now I believe it will be found that when, in the case of another religious body in a certain city of these North American Colonies, although it be a body of which the systematic principle and the presiding influence may be called in a certain sense *democratic*, a desire was felt to build a new place of worship upon a larger scale and to import a Minister of that sort of popular talent which, at least so long as the charm of novelty should hold,—(what principles to sway, what engines to work with in the Church of Christ!)—would be calculated to attract a flourishing attendance, and when matters seemed to be all in good train

ANGLICAN CHURCH OF CANADA
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and truly munificent contributions were ready,—the whole arrangement fell through, for the time, from the conviction felt in influential quarters that the *Minister actually in charge was sufficient for the task and faithful in his office and that the existing accommodation for the worshippers was all that their case required.*

An argument has been drawn in favor of this undertaking from the case of Trinity Chapel, Montreal. No two cases can in point of fact, be more contrasted. That Chapel was erected because, in a City having a Church of England population estimated at about *one-third greater* than that of the corresponding population in Quebec, the *Parish Church* was, in the *whole limits of the City, the only place of worship of the Church of England.* Subsequently, when an attempt was got up, under different circumstances, to build an additional Chapel in DeBlieury Street, the Rector of that Parish resisted the movement, and both parties appealed to the Bishop. After a considerable correspondence, the advocates of the project having represented that they knew of a great number of families of our communion, who wanted church-accommodation, I gave an assurance to the effect that if a list of these families could be furnished to me, the opposition would be withdrawn or, so far as in me lay, would be over-ruled. Nothing farther was heard upon the subject.

III. The extinction, whenever I may be removed by the stroke of death or may in any other way vacate the Rectory, of a salary from Government, at present made available towards the support of different Ministers in the Parish, has been used by some friends of the present undertaking, as an argument in its favor. But it must surely be perceived, upon reflection, that this is an argument which *cuts precisely the other way.* To judge correctly of this matter, it may be proper without going into minute details, to state some few leading particulars. The Rector of this Parish has, all along, since he has had the misfortune to be the pluralist in the Church, against his will, which he now is, had the means of providing for the labours of the Parish very much beyond what, in virtue of his connection with it, is legally obligatory upon him, and by a favouring circumstance which not long ago occurred, he has been enabled to put arrangements in train by which, in addition to his own share in the parochial labours, he will assist very largely in the maintenance of three and perhaps four other Ministers, (divesting himself at once of the entire salary attached to the Rectory, for the present or future benefit of the Parish,)—besides which, receiving an allowance for house rent, he, of course, pays that allowance to the Parish for the occupation of the Rectory, —by means of which arrangement the money was raised to build it, but the debt must be long in working off. The Cathedral owns the Chapel of St. Peter, and is the party legally answerable for the interest of £1,000 borrowed for the re-edification of that building. And if the salary of the Rector were to fall speedily through, the Chapel would be affected in a way to throw this payment upon the party thus legally bound to pay it. Here, then, are in prospect, at no great distance of time, a good many distinct demands to which, when the exigency is felt, the Congregations, it is to be hoped, will recognize it to be a duty and feel it to be a satisfaction to respond—but it can hardly be calculated as an advantage, in connection with such a prospect, that in a church-population which has been shewn to be in possession of ample church room in our existing places of worship, a new Congregation should be needlessly formed, the maintenance of whose Minister, besides other expenses, is to be chargeable to pew-rents.

It has been suggested, indeed, that this is a ground from which we might forbear, in discussing the merits of the subject. But these particulars and the reasonings founded upon them are simply brought forward to *meet* the argument of this nature which has been adduced on *the other side.* And I think they fall quite properly within the range of the question at issue.

IV. The *precedent* which would be established by the Episcopal action in the matter, is to be taken into the account. Chapel after Chapel may be opened in populous places, in the same kind of way and by means of the adoption of some similar course. A plan is matured, a building is actually bought, and when the affair has *reached this stage,* the *first intimation* of the purpose is made to the *Bishop.** If the Bishop, thus taken by surprise, sees reasons which the other parties have not seen and do not see, for declining to put all this ready-made provision into operation, he is placed in a very embarrassing and difficult position. An odium attaches to his refusal: a clamour, in different quarters, is ready to be raised: a state of public excitement is likely to follow. Intolerance and exclusiveness and party-spirit and jealousy of personal privilege and attachment to narrow interests, perhaps a desire to stifle the Gospel, perhaps to bring back Popery, are words at the command of everybody—whether justly or unjustly applied, matters but little—men are always found who, the moment a stand is made which happens to be on the side of established authority, will fling these fire-brands about if they come to hand, and there is never-wanting combustible matter upon which they may light. If the Bishop, fearing the effect of an appeal to prejudices and passions thus easily set in a blaze, thinks that the mischief to be produced by his resistance would be worse than any objectionable consequences attaching, in his judgment, to the plan proposed to him, (whatever amount of positive good it may seem also to promise) and, upon this calculation, yields the point,—then a principle is established of which *future* parties may so take advantage as to be encouraged in a belief that points which they have at heart in Church affairs are to be carried by agitation and intimidation. Unworthy, unfitting, unholy means!—Yet so it is often seen. And worldly tactics of all kinds, are, in these days, brought to bear upon Religion: a concerted command of a portion of the press is secured†: the rulers of the Church cannot stir a step, in however right a direction, without being watched and commented upon by parties who fancy that it is their office to keep them in check, and persuade themselves that they are *doing God service* in such an employment. An alarm is kept up: an alienation of feeling from established authority is engendered: the art *spargere voces In vulgum ambiguas* is abundantly put in play: an uncomfortable want of confidence is produced; and the minds of men are gradually brought to that condition in which they are ripe for *parting off,* in favor of something new which professes to afford what they want and ought to have. Something new has been, in the mean time, in preparation; it is ready to be launched when the tide shall serve, under the colours of the Church: for the spirit of opposition, we will suppose, has not reached such a length, that the enterprise could otherwise succeed. But in the fluctuations and fashions of human opinion, in Religion as upon other subjects, the same appetite for novelty which so largely entered into the elements of success in one undertaking, heightened by indulgence, will, in process of time, want something new again—other grounds of dissatisfaction will be found out—and other parties will apply to the Bishop to unite with them in establishing a focus for this fresh development of zeal.

Is there any person at all conversant with the doings of the religious world, who does not know that things like these take place among persons making the highest profession in Religion and holding the strongest views of the doctrines of Grace?

I make these observations, however, not absolutely without an eye to occurrences actually passing among us. *In recommendation of the very movement here in question,* I have been informed, that in some quarters,

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* In the case here in question is has been said that circumstances precluded any previous communication with the Bishop. I have asked for no explanation, because in my own view of the case, no circumstance ought to have prevented it. The purchase was talked of, as I have since learnt, by some persons favorable to the scheme many weeks before.

† "The Bishops in theory are indeed the Governors of the Church. In *practical effect,* however, on the minds of the majority, the editorial chair stands far above them, and as the inconsistency however gross, belongs to *the spirit of the age.* I doubt much whether it admits of any effectual remedy." These are the words of the Bishop of Vermont, who is well-known among us here, in a work written *against* what is considered the ultra High Church party. In the close of the same work there are some admirable observations in a very lively strain, upon the practice of anonymous writing in newspapers, by parties who undertake to enlighten the public in Church matters.

expression has been given to the desire, *as one ground for making that movement, of getting away* from certain distinctions or certain usages in the Cathedral Church, against which perhaps no overt and pointed attack has been aimed, but upon which perpetual little droppings* are contrived to fall, so as to wear a channel for the entrance of discontent. It would carry me much too far to enter here into the examples in detail; and I shall, if it please God, have other and more enlarged opportunities of following up some notice which I have taken of the subject, though sorry indeed to have my time occupied with any such argument. I will only observe that even the faint and feeble approach which we are able to make to some seemly, reverent and orderly practices, whether in the interior arrangements of the Church itself or the manner of distributing and conducting the services, which were delivered to us by our Reformers and which have prevailed from the time of the Reformation in every Cathedral or Collegiate Church in England and Ireland, and are now carried into the remotest Colonies of the Empire, where Cathedrals have been established,—even our adoption of old English usages which have been uninterruptedly kept up at home in every Parish Church and Chapel throughout the land, which are received in all our Colonies, which are to be witnessed every where in the Episcopal Church of the United States and all over this very Diocese, and our neglect instead of our retention of which would properly be the subject of remark,—even *these* are things from which it seems that English Churchmen want to *get away*; and advantage is taken of the fact that many among us have not seen what is done in England and elsewhere as just stated, to make them believe that we are doing something new and strange, which ought to be viewed with the suspicion of some dark ulterior designs,—even the very candlesticks upon the Communion-Table, (to take one specific instance,) which formed part of a magnificent present of Church-Plate (to which they are always an appendage in Churches of a certain class,) made to our Cathedral, together with costly Church Furniture and Church-Books, by the venerated old king George III. very nearly half a century ago, and have been in use ever since, are ill-omened novelties from which it is now found out that we ought to *get away*, and the hand of the Bishop must open the door that we may do so. My brethren, I am well aware that these prejudices, wherever and however they may originate, may be *communicated* to the minds of good and humble-minded christians, who are entitled to be treated with the utmost tenderness and consideration. But we should endeavour to remove them from such minds—for they ought not to exist among us. We do not want to *contend* about things indifferent in themselves—they need not, ought not to be the subject of discussion at all—they are *only made to be an over-captious opposition*—but we cannot displace or alter them, one after another, at the demand of every fresh objector who may start up to-day or to-morrow. Objections of this class are either mischievous or childish. They are but the revived echo of the old cry against the *organ* and the *surplice*; they are of the same family and kindred with the old denunciation against the wickedness of eating minced-pies at the season of Christmas, with the old characteristics of a party who did not rest till they accomplished the overthrow of the Church Establishment and the Throne. We talk a great deal about the light of the 19th Century, and we really, in plain language, ought to be ashamed of all such nonsense as this, and to be able to keep our people together in the bonds of faith and love, whom it is attempted to disperse or to distract upon any such grounds.

I will only add one word under this head, which is, that while offence is taken if, within the Church of England, we *keep up* certain usages connected with the honor and worship of God, which have been just above noticed, nobody, so far as I have ever heard, finds fault with dissenters for a *new* ambition to build their places of worship in a stile of architecture which nevertheless is drawn from the very depth of the ages in which Romanism was in the ascendant† and that both Presbyterians and Independents, within the British dominions, have very peaceably been permitted to fill the walls of their houses of prayer with stained windows, of which they delight in the rich effect.

V. If, as it has been endeavoured to shew, the wants and the circumstances of the Parish do not justify the establishment of the proposed Chapel, the proposal ought, of course, to fall to the ground. But supposing that the case were otherwise, a great stress is laid in some quarters upon the assumption that the Clergyman who is to serve it must be SUBJECT to the APPROVAL OF THE BISHOP.

It is proper to explain how this matter stands.

If it is supposed that the formal allowance of the Bishop implies the approbation, in his judgment, of the individual selection, so that no person would be engaged but such a person as he would choose or recommend, himself, this is a supposition entirely differing from the fact. The Bishop does not and cannot claim any such power whatever (except in cases where the appointment is in his own hands.) No clergyman can officiate in the Diocese without his *licence* under the Episcopal seal—but this amounts to very little more than a fitting and necessary security against the employment of improper Ministers in the Church, the rejection of whom would rest upon the ground of physical or moral unfitness or palpable unsoundness of opinion. In such a spirit of liberty as is compatible with the essentials of the Faith, and the grand features of her polity and worship, as set forth in her formularies, and in condescension to that infirmity of our nature which produces so much variety in our views of things, the Church leaves, upon some points, a certain latitude of opinion to her Ministers, and there are men whose consciences permit them to *take* rather more. Thus there are *parties*, unavoidably, within the bosom of the Church herself, professing alike to adhere to her standards, and sometimes but too hotly contending for their respective peculiarities. And there are *extreme* parties, and within those extreme parties, individuals who are, if the expression can be used, *extremer* still. There are men on one side, (although we are in no danger of seeing any of them here,) who would even be for bowing to the altar and lighting wax tapers, as a matter of devotion, in the day-time; and there are men on the other, whose hearts are far more with those who have separated from the Church and by that separation condemned her, than with the Church herself, to whom, under her divine Master, the allegiance of those hearts is due: men whose endeavours are bent to break down the fences of authority and order, and to assimilate the Church, by strained and unwarrantable expedients, to certain unequivocal characteristics of dissent. It is, (and it would be very easy familiarly to illustrate the fact,) a very possible case that a Bishop, acting under those limitations which are wisely and properly imposed upon his powers, could not be justified in refusing a licence to a clergyman whose special merit, nevertheless, in the eyes of the patron or patrons by whom he is presented, would be his known opposition to the views of the Bishop, and his determination to go to the extremest verge in the manifestation of dissenting predilections which is possible for him while remaining in the Communion of the Church at all: and who might even have been singled out expressly as a fitting instrument to counterwork and to disturb, within the sphere of his influence, not intended to be confined perhaps to its regular bounds, the train of affairs in the Diocese where his lot might be cast, which had been encouraged by its governing authorities and carried on by its Clergy.

In the exercise of the Episcopal discretion, there is a wide and marked difference between the case of licensing a clergyman presented by a Patron to a preferment in the Church, already existing, and that of becoming a party to the framing of a new provision for public worship.

In this Diocese the number of Clergy has been, in about a dozen years, nearly trebled under its present administration: and it is perfectly well known that the principle has been followed of steering

* Gutta cavat lapidem, non vi sed sæpe cadendo. These remarks will apply to many other points.

† This, of course, is not meant to convey an objection against the adoption, in our own Churches, of a stile of architecture, which in itself is beautiful and in them perfectly appropriate. The adoption of Gothic architecture no more connects us with Romanism than the adoption of a Grecian order, connects us with the worship carried on in the temples of heathen Greece.

between extremes, so that while good and zealous men holding different shades of opinion have been encouraged, no extreme views, on *either* side, have been countenanced. The Parish of Quebec affords an example of this, and at Bishop's College, where the future Clergy are moulded, the composition of the Collegiate body affords another.

It remains, then, in a review of this exhibition of the case, to put two questions here:—

1. What course would the parties who put forward the present undertaking advise the Bishop to take, if the circumstances were entirely the same, with *this* one exception, that the plan was prepared to advance the views of an *extreme party* to whom they would themselves be earnestly opposed?

2. Of what complexion, with reference to harmony and subordination within the Church and the preservation of Church-principles and rules, is it to be anticipated that the ministry would prove to be which should be established under the influences known to preponderate in the interest which has been recently acquired in the Wesleyan Chapel?

I believe that each of these questions admits but of one answer.

VI. The apprehensions entertained in some quarters of an actual defection from our standard, to follow, in certain instances, in the event of my declining these overtures, furnish, in my view of the subject, no argument in favor of accepting them. Such a result, whatever grief it might carry to the hearts of those who govern and those who compose the Church, would rather supply a justification of the course which I have felt constrained to take, inasmuch as it would *so far as these instances should be concerned*, shew what is the *animus* in which the proposal is espoused. For if any persons could withdraw themselves from the Apostolic Church of England upon grounds such as these, how plainly would they at once shew to the world that the language of an Apostle might be well adapted to describe their case:—They are *not of us*: for if they had been of us, they would no doubt have continued with us. This *animus*, indeed, has been shewn in another way: for it is no secret that a scheme was talked of, in some quarters, some months ago, of introducing into this Parish, if it had been found practicable, a Clergyman who, by his original orders should be of the Episcopal Church, but who should not be under the Episcopal control, and would, therefore, be placed openly in a schismatical position.

We of the Clergy cannot be accused, in this Parish, of ringing for ever in the ears of our people the claims of this Apostolic Church and of her Ministry. It is our desire to *preach* CHRIST *and him crucified*, to *build* up our people in the *holy faith* of the Gospel, to win sinners to God by the calls of Grace, and to teach them, *denying ungodliness and worldly lusts, to live soberly and righteously and godly in this present world*. If any man will say that such is not the tenor of our preaching, I will by God's help, meet him, face to face and hand to hand on behalf of myself and my brethren, upon *that* ground, at least as firmly and decidedly as I have maintained my footing here. We are perhaps chargeable with having left these claims of the Church too much out of sight and some of our people too open, in consequence, to the dangerous influence of shifting preferences in Religion. I shall therefore, before drawing these observations to their final close take the opportunity, without suggesting, which God forbid! any harsh or contemptuous judgment of other religious bodies who, from the force of circumstances, have not retained the same ministry, of reminding the members of the Church of England, what, in the judgment of the Church herself and her great divines, (taking an example from the most illustrious of her champions,) the Ministry of the Church of England is and this I shall rest here upon four simple references.

1. That in the *doctrinal articles* of the Church of England where the Clergy are spoken of as a body *indicated in the Word of God*, they are spoken of, as *Bishops, Priests and Deacons*. (Art. 32.)

2. That the Preface to the Ordinal of our Prayer-book, opens with these words: It is evident to all men diligently reading *holy scriptures* and ancient authors, that *from the Apostles' time* there have been *these Orders* of Ministers in Christs' Church, Bishops, Priests and Deacons; and in the Ordinal itself, it is said, in solemn prayer to God, that *He* has *by his holy Spirit appointed divers Orders* of Ministers in the Church.

3. That, accordingly, in the settled principle and practice of the different branches of our Church, in England and her Colonies, in Scotland or in foreign America, the admission within their pale, of any ministrations but those of a Clergyman ordained by a Bishop deriving his authority in a continuous line from the original fountain head, is under no circumstances and upon no pretence allowed.

4. That the challenge addressed to the defenders of a non-episcopal Communion, by the great Hooker, whose work on Ecclesiastical Polity has been called by a distinguished Scholar of the last century, the everlasting possession and the impregnable bulwark of all that this nation holds most dear, can never be answered:—*We require you*, he says, *to shew but one Church on the face of the whole earth that was ordered by your discipline or not ordered by ours, that is to say, by Episcopal regiment, since the time that the blessed Apostles were here conversant.*

This is the Ministry which some men talk of exchanging, upon any little passing offence taken or accidental personal preference conceived, for one of the many which are differently founded and differently constituted, as they would take their custom from one shop and give it to another.

I have done. It is a hard, a painful duty which I have had to discharge, and I have felt compelled to put myself forward in a manner which, from multiplied considerations private, personal and official, I should most earnestly have desired to avoid. I do not think that the contest, if contest it must be called, has been of my seeking—certainly it is not *this* contest, nor *any* contest that I *love*. I part from it,—where I am really known I think it will be believed and perhaps no where else,—in no state of ill-feeling whatever, towards persons with whom my difference of opinion has been made here to appear. I would not put forward this address at the present holy and solemn season did I not hope that it may tend upon the whole rather to allay than to augment whatever disturbance of public feeling may have been excited by the subject to which it refers. I am, my dear Brethren,

Your affectionate servant in the Gospel,

G. J. MONTREAL.

Thursday before Easter, 1849.

P. S.—The Church of England population of Quebec by the latest census in my possession, a little exceeds 4,000 souls.

The sittings in the Cathedral and different Chapels are about 3,500; and in places where service is afforded twice on the Sunday, being four out of the whole, nearly 3,000.

The number of *vacant* sittings in the Cathedral, Trinity Chapel and St. Peter's, (exclusive of *free* sittings in the first and last named,) is 385.

The rents of the unlet pews in the Cathedral vary from £6 12s. to £1 7s. 6d.

It is unnecessary to point out that nothing at all approaching to the whole population can be at Church at one and the same time, and that there is always a large portion who are not yet of an age to attend public worship.

There are (exclusive of the Military services) four full services in the Parish every Sunday morning—two every afternoon—and four (as soon as St. Matthew's Chapel is completed) in the evening.

There are circumstances of a very peculiar nature presenting an obstruction to the consecration of Trinity Chapel. It will be time enough to provide for the case of losing the benefit of this Chapel, when there shall be any appearance (of which there is at present none) of the occurrence of such loss.